



¶ A GODLY
AND FRVITE-
full Sermon, made vpon
the 20. & 21. verses of the
14. Chapter of the booke of Genesis:

Wherein there is taught, what
promission ought to be
made for the M-
rillants.

Very necessarie to be learned
of all Christians.

By E. P.

1606

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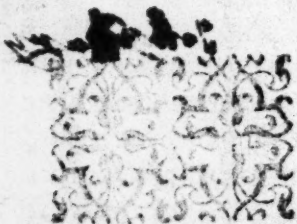
AND FINALLY
 full sermon made upon
 the 20. & 21. verses of the

14. Chapter of the Gospel of Matthew:
 In the year 1688



Very necessary to be learned
 of all Christians.

B. E. P.



20 Abram gaue him Tythe of all.

21 Then the King of Sodome sayde to Abram, Giue me the personnes, take the goods to thy selfe.



The last time beloued that I was in this place. which was the fourth day of this last weeke, you heard that this thirde and laste part of this chapter,

The repetition.

contayneth the tryumph of Abram after the victorie. In whose retourne from the battel he was met of 2. Kinges, the one King of Sodome, the other was the King of Salem. Wherein we considered first, **I** dealinges of Abram & the king of Sodome in y^e first part: secondly, the dealings betwene Abram and Melchisedec in the second part. In the first part whereas the king of Sodome came forth to meete Abram: We did note, that aduersity teacheth many good lessons, which men in prosperitie will neuer learne: namely that the King of Sodome who before this time wold neither pittie Abram being a stranger, nor reuerence him for his reli-

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gion which he professed euery where, and set vp badges and Ensignes of the same in euery place where he came, but in his prosperity had his whole delight in wantonnesse and pride, and is now by aduersity taught humilitie: and hee cometh forth to meete and salute *A-*
2 *bram*. Secondly, that this king now saw what profite he got by pryde, and what the waye of wickednesse had brought him vnto, and that the estate of *Abram*, howe troublesome, mad, and foolish, sooner it seemed to him, yet to be farre better and more glorious then his, for, there is not so wicked a man but that he once
1 acknowledgeth his owne estate to bee miserable, and the estate of Gods children to be most happie and blessed. Next the history of *Melchizedech* followed, inserted as in a parenthesis, wherein
1 were considered. First what he was, **2.** what he dyd. **3.** what he sayd. Out of the
3 first part, which is at large described in the senenth to the *Hebrewes*, we considered first his name, to wit *Melchizedech*, which signifieth righteousness, and that he was king of *Salem*, & is peate, wherein the

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þ holy ghost noteth that righteousness is king of peace, & that righteousness gouerneth in þ kingdome of peace, & no peace where vnrightheousnes raigneth, as the prophet *Isa. 57. 21.* saith, ther is no peace sayth my God to the wicked. Secondly, in that first part was noted that he was without Father and mother, For that the holy Ghost doth make no mention of them. Wherein I shewed how vainly they deale, that would haue him to be eyther *Shem*, or an Angell, or the sonne of God, and brought forth reasons to comfort these fancies. Thirdly, we considered that he was King and Prieste, noting in all these things that he was a figure of *Christe*. First in his name, for 1 that *Christe* is righteousness it selfe, raigning in mens consciences, and bringing peace to þ soul: secondly in his 2 parents *Christ* is without father in respect of his manhood, & without mother in respect of his godhead: Thirdly in his 3 offices, *Christ* is a King to raigne, and a Priest to offer vp sacrifice to God his father for euer. Then we considered the deedes of *Melchizedech*, which was the
3 bring-

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bringing forth of bread and wine to relieue the wearied army of *Abram*: when I confuted the fancie of the Papists, that would haue this bread and wine of *Melchizedech*, to be a figure of their Masse: First, shewing that if there had beene any suche matter in it, the holy Ghost would haue noted it in the 7. to the *Hebrewes*, where he describeth him so largely. For if it had figured so great a misterie as they account their masse to be, the holy Ghost would not haue set so light by it, as to haue sayde neuer a word, of it. *Melchizedech* brought forth bread, but they deny their sacrifice to be bred, but the body of *Christ*: In denying their wafer cake to be bread, they say truely, for it is a paltrie thing, not mouing the senses of the receiuers to that consideration it should: Besides that, it hath been made as many wright, of bad confections, as dogs grease. And some of their aunccestors before time made their stuffe with infants blood, and some with moze filthy & abhominable things then are here to be named. *Melchizedech* brought forth bread and wine to re-
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freſhe the feeble ſouldiers, wherin was noted, that the Lord both alwayes provide for thoſe that trauaile in his buſi-
neſſe, and take paines to deliuer the op-
preſſed, as *Abram* aduenturing to deli-
uer his brother *Lot*, receiueth comfort by
a ſtranger. *Melchizedech* bleſſed *Abram*
from the lord, in which his words were
noted, that bleſſinges come from God: &
that they are the Lordes bleſſinges, and
not mans that ſtande, and his curſes
that take effect. Perſt they that comfort
the afflicted are bleſſed of God, and
they that greeue the ſpirite of God
in his children, by adding afflictions to
afflictions, are curſed of God: comming
from ~~that~~ to the title wherein he called
him poſſellour of Heauen and earth. I
noted he gaue God theſe titles, beeing
onely poſſellour of Heauen, and that the
Pope cannot open and ſhut it with his
pardons at his pleaſure, for heauen is
the Lordes: and next in that he nameth
him poſſellour of earth: I noted that
he will take account of vs whether wee
uſe it as he hath directed vs, or abuſe it
contrary to his will, and therein we ſee

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what a happye and blessed thing it is
for Gods childezen. whose kingdome and
inheritaunce is not vpon the earth but
in heauen, where no tyraunous oppres-
sours can trouble and annoy: on the o-
ther side what a wofull chaunge shall
these oppressing tyrantes make, which
say, now the earth is theirs to serue their
lusts, and then they must flit to hel from
the earth for their abusing it. So Mel-
chizedech ended his speech with thank-
giuing and yeelding the glorie of that
triumph vnto God for the victorie as to
him was due, and these were the Prin-
cipall notes which I gaue then as I
remember. Nowe it resteth before wee
enter into the historie of the King of So-
dome, that we consider what Abram did
to Melchizedech: The holy ghost sayth,
Abram gaue him Tyth of all, whercin
he gineth vs to consider that Abram be-
ing lightened by Gods spirite, saue in
Melchizedech some more excellent thing
then is ordinarilye founde in men, and
therefore he gaue him an extraordinary
entertainment, and presented him with
such a present, as we reade not of in the
Scriptures.

The sermon
at large.

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Scriptures, vntil we come to this place
therefore that we may the better vnder-
stand it let vs obserue. First what it is 1
that is giuen, namely Tythes 2 Second-
ly, to whome it was giuen, to Melchize-
dech. Thirdly by whome they were gi- 3
uen, by Abram, and Fourthly, whereof 4
these Tythes were, which are set down
by the holy Ghoste in the epistle to the
Hebrewes. 7. to be of the spoyle which A-
bram had gotten in the Warres, as ap-
peareth in y fourth verse. Tythes were
a portion which the Lorde reserved to
him selfe to be paid to himselfe, by them
to whome he gaue the possession of the
earth, and the enioying of Earthlye
blessings. so Moses sayth *Leuit. 27. 30.*
The rich is the Lords, it is holy to the Lord.
So Iacob sayd, *Genne. 28. 22.* Of all thou
shalt giue me, I will giue the tenth to thee,
which thinge was yelded as a testimo-
nie of their gratefull & thankful minds
to him that bestowed those benefites vpon
them, and as an acknowledgement
that all they had was the Lordes, and
they held the same of him in chiefe. For
the second part to whom it was giuen,
it

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it is here noted that it was to Melchizedech, an excellent person, a figure of Christ, the sonne of God, a choyle man placed by the Lord, as it were in his owne roome, to take homage of Abram for the Lords right, and thus the Lord hath delt in sundry places of the scripture, appointing diuers sonnes of men to be his deputies, to receiue reliefe of those outward signes of the inward honour due vnto himselfe, of which sortes there be principally 4. First the *Leuites* appointed to teache Gods people, who being first cursed by *Iacob* for the bloodinesse of the handes of *Leui*, and left without any tribe or inheritaunce, but to be deuided in *Iacob*, and scattered in *Israel*. *Gen. 49. 7.* their hands were after sanctified of the Lord for shewing their loue & zeale to the Lord, in killing the idolatours which had killed the Calfe. The curse of deuiding & scattering, the Lord applied as a means that his law might be taught in euery corner of *Israel*, and the losse of their inheritaunce he recompensed by feeding them with his owne portion, and promising them that he
him

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himselfe would be their lot and their inheritance. *Nomb. 18. 20.* The second sort are the poore, the stranger, the fatherlesse, and the widow. *Deut. 26. 12.* The third sort are Kinges, whome the Lorde hath placed in his owne roome, to guide and gouerne his people, as *Samuel* sayd when the people would needes haue a King, he will take the tenth of your seed and of your fields and giue it to his Eunuches and to his seruants. *1. Sam. 8. 15.* The fourth sort, were the children of the Prophetes trayned vp at schole at *Rama*, and such other places as *Uniuer-*sities, that they might bee the apter for the matters of the Lord, as may be gathered by sundrye places of scripture. Next commeth it to be considered, who payde Tythes: namely *Abram*: wherein the author to the *Hebrues*, noteth what an excellent man *Melchizedech* was, to whom *Abram* the Patriark paid Tythes: but farre more excellent is the Kingdome and Priesthood of *Christe*, figured by *Melchizedech*: he also doth teache vs that the end and abolishing of the priesthood of *Leui* was figured in this, that

Leui

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Leui in the loines of *Abram* payd *Tythes* to *Melchizedech*. This also was figured in that the priests, & *Leuites* paid tythes (of those *Tythes* which were brought them) to the high priest (who was also a figure of *Christe*.) *Num.* 18. 26. Lastly, in this text we are to note whereof he payd tythes, which the holy ghost to the *Hebr.* 7. 4. answereth to be of the spoils gotten by his handes. There were sundry sorts of *Tythes* payed, as of the fruites of the ground, of the gaynes of their handes, & of the encrease of their Cattel, whereby we see the great care that God had for the *Leuites* in providing, for them that had no inheritance of their owne: so that as the people of *I/rael* had encrease of any fruites, the *Leuites* attending vpon religion, had their portion of the same. As these tithes were of diuers sorts, so were they diuersly payd, of some they payde the first fruites, of some the third, of some the tenth: some were payd in mony, & some otherwise, whereby we see y^e the holy ghost speaking of tythes, is not alwaies to be vnderstood of tithes as some do take it, but these tythes were
of

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of the fruits gotten by *Abram* his hands. Thus haue you heard the summe of this text. But now it is conuenient (this being the first time that we finde the matter of *Lythes*, spoken of since we began this booke of *Genesis*) that we shoulde enter deeper into these wordes and learne somewhat out of them for our selues. Which matter I would gladly passe o-
uer for the auoyding of false surmises & sinister reportes, but that our saviour in that commission giuen in the latter end of the 28. after *Matthew*, giueth commandement, saying, teach them to doe all that I haue commanded you: and the *Apos- tle Paul* in the *Acts*. 20. cap. 26. and 27. verses protesteth that he is free from the bloude of all men, for that hee kept nothing backe, but had shewed them all the counsell of God: the minister therefore muste teache all that *Christe* hath commanded, even all the counsell of God reuealed in his worde, and he that keepeth them backe, shall be founde guiltye both of the breathe of the commaundement of *Christ*, and also of the bloude of his flocke. The Pastor must teach ther-
fore

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foze, and you muste learne not onely to know the duty of a Minister to his people, but also of the people towards their minister. Howsoever therefore the doctrine deliuered, shall bee mistaken and wrested, yet the trueth must bee deliuered, let men take it as they will, the Lord will giue it such successe as he shall thinke best. Some peraduenture will aske what this matter of tythes appertaineth to the ministerie now: and will, (to saue their goods) say, that these were ceremoniall lawes, and so were abrogated by Christes comming. To whom I answere, that the Lorde (of that portion reserved vnto himselfe) appointed some part to the Levites for the mayntenance of the ministry about the Lords work, and some part of them for the sacrifices of meate offerings, drinke offerings, sinne offerings, trespass offerings, and peace offerings: this last part for the sacrifices was ceremoniall, and so Christ the bodie being come, the shadowes are ended. But this, that homage bee done to the King of all Kings, and that the ministrie be maintained for the setting

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ting forth of the true worship of God,
and suppressing of all false worships, is
not ceremoniall but morall, and shall so
long continue as any face of a Church
or religion shall be vpon the earth. We
therefore that shal say that this is alto-
gether ceremonial and ended by other,
sayth y^e Christ is a hinderer, & lesse care-
ful for the ministrie of the Gospell, then
hee was for the exercise of figures & sha-
dows vnder the law. But many of these
men which so willingly woulde haue
this lawe for the maintenaunce of the
ministrie to be disanulled as ceremoni-
al, and yet do like inough, & to much of
other ceremonies, not onely Jewithe,
but Antichristian and Popish, euen ta-
ken from the heathen. do hereby declare
that it is not the ceremonie, which they
woulde haue buried, but the preaching of
the Gospell that they can not abide, for
that it rippeth vp their consciences, it
rubbeth lust where they are galled, and
discovereth their sinnes: It is not a ce-
remonie, it is this that greeneth them.
On the otherside, Satan (seeking to bringe
the ministers either to slacke their dili-
gence

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gence in Gods matters, and to get their bread by other meanes, or by pouerty to ruine into debt, contempt and shame) hath rayled vp a sort of couetous men, which pull from the ministers what they can, and will as willingly haue their guts drawne out of their belly, as they will part from any of their goodes for the maintenaunce of the ministers. And these men wil seeme to haue scripture for their purpose; yea they haue this at their fingers end out of *Mat. 10. 8. Freely yee haue receiued, freely giue,* so far they haue learned, but no further, for that it serued not their purpose: For our Saviour left not his Apostles without their provision in this their paynesfull iourney; but in the same chapter appointed in euery city where they should come, that they shoulde be receyued into the houses of them that were worthy, and that provision shoulde be set before them for their maintenance, but if they found not places fit for that peace they brought, they shoulde shake the dust from their feete to be a witnesse of greater vengeance to that place, the that which

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lighted vpon Sodom and Gomorb: But few are those houses which such men hold and keepe, where the minister may be receiued with his wyfe and children, & haue maintenance set befoze them with ioy: yea few they are in deed where the sincere minister may eat his meate with ioye, but that the abundaunce of sinne shall make him thinke his bread to be as grauel betwæne his teeth, and his drinke to be as wormewood to his taste, and so with grieve they wold soon make the minister with shame to go and begge his bread. But as our sauiour that gaue that former particuler charge, to giue fræly, and to take neither bag nor scrip nor mony, so afterwardes in the 22. of Luke 35. he doth aske his Apostles whether they wanted any thinge or no, when he thus sent them forth, and added there withal, now be that hath a scrippe, let him possesse it, and he that hath not a sword let him sell his coate and bye one, that is, the world will growe to suche misery, and the ministry to such affliction, y euery one will be ready to scratch & pull from you. Therefore vse ye the meanes that are lawfull in the feare of y lord for your maintenance.

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That this matter may be the playner layd open, and made moze manifest to the capacity of our vnderstanding. Let vs consider, first whether there be any stipend appointed for the ministry or no: 2. How the same should be payd: 3. to whome it should be payd: For the first, the lawe of nature taught it them that had not y^e lawe of God to direct them, sundry godly kinges haue executed it, the fathers directed by Gods spirit befoze the lawe was w^ritten v^sed it, God by his lawe establisshed it, Christ hath ratified it vnto vs in the new testament, and the Apostles haue in sundry places taught it, & because the Apostle Paul made a large discourse of this matter, and v^sed sundry reasons to p^roue the same, let vs leaue al other, and rippe vp those in the 1. Cor. 9. where he v^seth foure principall reasons to confirme the same. The first gathered of the example of the Apostles, The second by comparison. The third of the lawe w^rittē, the fourth of y^e authorizty of Christ. First he saith it is lawfull, yea the other Apostles haue power to take maintenāce of you for them and their wiues, and may not I and Barnabas haue it: His reason of
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comparifon he folloiweth thus. The ſouldier hath his coſts borne in his warfare, & husbandman eateth of the fruits of his labours, the ſheepeheard feedeth of the milke of his flocke. The Oren hath his mouth open to feed of the corne he treadeth out. They that waited of the altar were fed of y^e ſame. We the miniſters are the ſouldiours & enſigne bearers in your chriſtiã warres, we are Gods husband men, you are Gods husband; y^e, we are the ſheepehardes, you are the ſheep, we tread you out and deuide vnto you the bread of lyfe, the worde of God, we miniſter not vnto you figures and ſhadowes as the *Leuits* did, but the goſpel, the power of god to ſaluation, why ſhould not we then be maintayned as ſouldiours? why reape we not of your labours as husbandmen? why are we not fedde as ſheepehardes? Why haue we not the liberty of Oren? Why liue we not of our calling as the *Leuites* did? Is our calling more vile then any other occupation? Are not our labours worthy meat & drinke? Yes, yes, your gaine is great by exchange with vs, for drosse you haue gold, for carnal thinges, ſpirituall. For earthly thinges, heauenly.

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¶ Ye further, you can finde nothing in the world to be laid in equal ballace to weigh against the word of God : from reasoning thus by comparison, he proceedeth to his argument of authority of the law written, & therein he standeth not long, for he saide it is sufficient, his word is a reason of force, and his will is a perfect rule of righteousness. Then he goeth forward to his 4. argument, and proued that Christ alowed and ratified the same in the gospell, ordeynning that they which preach the gospell should liue of the gospell. And the Apostle to the Gal. 6. 6. 7. bleth y same reason vled before in the law. for there the Lord challenged it as a law due vnto himself, & here he saith, that he which defraudeth the minister, deceiueth himself, & mocketh God: for as he was king before y lawe, & in the law before the coming of Christ in the flesh, so is he king stil, the preaching of the gospel is the scepter of his kingdome, the ministers are his scepterbearers, and therfore he sheweth by the Apostle. 1. Tim. 5. 17. that they which labour in the word and doctrine, are worthy of duple honour, that is, a liberall allowance of the maintenance of him and his.

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For the second part, how the same shoulde
be paid, or whereof raysed, the holy Ghost
hath not apoynted, therfore to say that the
tenths belong to the ministrie as coman-
ded by the Lord, we haue no warrant for
it, neither dare I say that the magistrate
may not appoynt the tenth for the maine-
tenance of the ministrie, except I saw the
same forbidden by the lord. As kings haue
receiued their kingdomes & scepters from
the Lord, so must they endeouour that the
kingdome of God may haue place in their
dominions, that he may rule amongst the
by his word, & that the ministers be suffi-
ciently prouided for, as they will answere
for it to the king of kinges, of whom they
hold their crownes in chiefe: but it is left
at liberty to the to raise it, either by tenths
of fruits of the earth, or of cattel or of mony,
or by what means they shal in their godly
wisdoms thinke moste conuenient, & the
more certaine they make this portion, the
mo mischiefes they do preuent, for the lea-
uing of it vncertaine, doth often cause the
minister, eyther to make marchandize of
the word, or for gaine to flater the welthy,
or with shame for want to beg, or for need

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to starue, all which subtile practises Satan dayly putteth in execution, seeking thereby either to ouerthrow the ministrie, or to make it by such blemishes to lose the force and beuoye of the same. But though magistrates shoulde be carelesse in these matters, yet the people of God must be careful to doe their duety in this respect. There was no king of *Canaan* that by law compelled *Abram* to pay these tithes, neither was there any Christian prince in the primitive church, that by law apoynted maintenance for the ministers, yet *Abram* payd, & the Apostles and bishops after them were provided for. But to come nearer to see how they must be paid, This must be paid religiously, readily, and liberally: religiously as to God for the enlarging of his kingdom, the defence of his truth, & maintenance of his true worship. It must be done readily in time conuenient, & of a willing minde. It must be done liberally, that the minister be not diuened to slack his calling and to employ his time in other thinges, there by to get his liuing: by this liberallitie I mean not y they should be gluffed vp with dainties & maintained pompously,
for

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for that is as great a mischief on the other side. For when Satan cannot stop the preaching of the gospel by pennury & scarcitie, then he trieth to chooke & smother it with the glory of the worlde, and this way alas he doth to much preuaile. But thogh there be some either made slow of speech, or altogether tongtied by this god *Mammon*, and so bewitched, that they can like better of ministers y^e lyue as *Abieists*, drunkerds, wantons, & old doting priestes, then they do of paineful & sincere preachers, yet it is a wonder to see with what cursing & swearing, howe slackly & slowly, & with what pinching and sparing the rest haue their portions, vnlesse they had all conspired to ouerthrow the ministry. *Abram* was riche and yet payd tithes: the rich now a dayes that should giue most liberally, wil for the most part take tithes, there are very fewe of them that will pay any. The ministers are driuen to lyue of that they can haue of the poorest, which are oft times so scraped, that they are more meete to take almesse then to pay tithes. In the booke of *Nehem.* 13.4. there is a story recorded how *Tobiah* the *Ammonite* kinsman to *Eliashib* y^e priest

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had gotten by his fauour into the chamber made for the prouision of the house of God and of the *Leuites*, so that they fled to their land, & left the house of God voyd, but whē *Nehemiah* heard of it, he obtained liberty of king *Artabshast*, & came to *Ierusalem*, with grieffe, he found the same to be true, he cast out all *Tobiah* his stuffe, and restored those things to their former vse. If that our noble prince wold now send forth some godly & zealous *Nehemiah*, to looke to these matters now, he might find a number of *Tobias* entred into the chambers, appointed for the prouision of y^e ministrie. First he should find that the *Abbeys* (kinsmen to the high priest of *Rome*) began to make this spoyle, and got into their hands the best benefices by impropriating them, they are ouerthrowen, these spoyles are not restored, but many men liue of that they stole from the ministry. Secondly he should find a number of bishops equal in this sinne, with *Eliashib*, or with that high priest of *Rome*, for they haue spoyled many benefices by confirming leases to their kinsmen by power, or by blood, or by the purse, yea I know one bishop in this realme, that hath
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confirmed I thinke nere 20 of the best benefices in his diocesse, some to his childre, some to his kinsmen, some to his officers, some for money to diuers that are as badde as *Ammonites* in religion. Thirdly he shal find a number of patrones that will be so nigh kinsmen to the ministers, that they will haue all the house and profits, & alow them scraps with the seruingmen, when they haue wayted on their patrones trencher, or they will cosin them of the house and gleabe, it is part of their inheritance, it standeth as conueniently for them, as *Naboths* vyneyard did for *Ahab*, let our cosins the pield priestes dwell in some bad cotages, these houses are meeter for gentle men: or they wil for cosinage haue the tith corne for prouision for their house, & leaue their poore cosin tithe gose and tithe calfe, with the egges at Easter, at least they wil haue their owne tithes. Fewer a chaplaine of them all shall put them besids it. Some what there must be giuen to the mystresse their wiues, or to finde a childe at scoole. Fourthly, he shal find many wealthy and mighty men to be so neere kinsmen to the ministers, y they will pay either nothing,

or

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or very litle, they will pleasure them some other way. But if they may not haue it as they list, they will be neither their cosins nor friends, the preacher nor gospeller must not harbour there, he were better to be many a myle frō them. To be short, I am not able to reckon by the practises that this good commissioner shoulde find deuised by satan, and put in execution, by men for the cosining & spoyle of the ministry, prophane mē haue delt beter with their idle priestes then we with our ministers. Pharaoh that heathenish king, in whom was no religion, toke this order when the great famine was in Egypt, as appeareth in Gen 47.22. that his idoll priestes were maintained of his owne charge. Iezabel that Queen so full of wickednesse, mainteined Baals priestes at her owne table. 1.Kin. 18.17. & Michah as it is in the booke of Iudges. 17.5. 10. made him an Idole, got him a priest, and provided for him his handfull, to wit, very liberally: equall with Pharaoh, with Iezabell, and with Michah were our forerunners in the time of popery, who crammed both the bellies & the purses of Satans hirelings, & chapplains of Antichrist who

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who could doe nothing but say a Masse or
mumble by a mattins, but nowe in the
time of the gospel to get any thing for the
maintenance of the ministry of the same,
is as I sayde before, as greuous to them
as the pulling of their bowells out of their
bellies, yea, they seeke to put awaye euen
that which is lesse. Heere I might take
occasion to shew both how religion & iu-
stice, godlines and honesty are made ship-
wreck of by the spoile of the ministry: for
thereby, eyght commandements of the ten
are broken. For neither the knowledge of
God, nor the true estimation and loue of
him commaunded in the first commaun-
dement: nor the auoyding of Idolatrye,
and setting forth of the true worship of
God, prescribed in the second commaunde-
ment, nor the reuerence of the name of
God set forth in the thirde, nor the obser-
uation of the sabbath, established in the 4
For the honor of the ministry appointed
in y^e fift. For y^e anoyding of bloodguiltines
& preservation of life giuen in charge in y^e
6. For the giuing to every man his right
required in the 8. For the hauing of a con-
tented hart without any motion, coueting

A fruitfull and

oꝛ desiring y^e which is another mans, straitly exacted of vs in y^e tenth, are any whit at all regarded. so y^e by violating all the commandements in the first table, it sheweth y^e ther wanteth godlines in him y^e spoileth the ministry: & by breaking 4. commandements of the second table, it declareth y^e honesty hath suffred a very dangerous shipwreck At a word, it giueth an euident testimony y^e there remaineth in y^e man a very smal remnant, either of religion, oꝛ else of righteousness. Now we are to consider, to who these tyths, stipends, oꝛ maintenance (cal the as you please) are to be paid. They are to be paid to such as are ensign berers in y^e Lords warrs: they y^e preach the gospel must liue of the gospell. *Abram* paid tythes to *Melchizedech*, who had applied himself to comfort *Abram*, to giue thanks to God to preach & shewe fourth y^e praises of God, Our sauour commands y^e the hier should be paid to the labourers, & the Apostle appointeth the double honor to them y^e trauele in the word & doctrine, and he commandeth 2. *Thess.* 3. 10. that if ther were any which would not work y^e they should not eat, so y^e the masse men, y^e idle shepheards, the dumb dogs

godly Sermon.

dogs, & blind & sleepe watchmen, & wine-
prophets, & foolish ignoraunt shepheards, &
idle loiterers & & slothbellies, haue no part
of this allowance allotted vnto the, either
by & law, the Prophets, our sauioꝝ, oꝝ his
Apostles: their allowance is woe, the price
of blood foꝝ the guiltines of & people of God
Yet these & preach least, sleepe most, and if
they procure a quarter sermō foꝝ their peo-
ple, this must be one pꝛincipall caueat to &
pꝛeacher, the people are slacke in paying
their tythes, they must be stirred vp to feed
the idle flatterer, & some preachers are so
simple as to serue the grēdy chapleins hu-
mor foꝝ his poble. Worde in thy good time,
remoue these loiterers, scraping sleecers, &
time seruers, and place in their roome such,
painfull laborers as will bear the waight,
of the burdens, and abide & bzunt and heat,
of the day, be esteemed woꝝthy of & honor,
& hast appointed foꝝ them. Now it resteth,
that we proceed with & history of the king
of Sodom, wherin is set downe, first the sup-
plication which the king of Sodom made to
Abram expꝛessed in the 21 ver. next the an-
swere of Abram to the same, which follow-
eth in the 3. last verses. In & king of Sodom
sup

A fruitefull and

supplication. Giue me the persons, take the goods to thy selfe: is shewed great equitie & charity, equity towards Abram, in that he would take neither men nor mony without Abrams leave, for þ by his painful trauels, & endangering his owne life, he had gotten them as spoiles in the warres, and crauing the men he desirith not the goods, but is willing to leaue them with him: on the other side, he sheweth great charitie & pittie towards his subiects in þ he sueth so earnestly to haue them set at liberty. This surely is a notable supplicatiõ, and a very rare example of a singuler suit. If we consider all circumstaunces. First he is very poore, then his country is spoyled, next his goods are caried away, he is left very bare, why doth he not rather in respect of himself, seeke the riches and aske the goods the craue the men. Why doth he not consider þ he hath nothing to keepe them on, no not for himselfe. All these considerations are swallowed by þ loue he beareth to his subiects, his mercie to his mē ful of miseries & calamities, causeth him to regard none of those things, but he saith, Giue me the persons, take the goods to thy selfe. This example

godly Sermon.

ple is seldome followed (to y^e shame I speak
it of the miserable worldlings that liue in
these dayes) y^e this prophane king not pro-
fessing God, dwelling at the vile place So-
dom, shewd more mercy towards men, the
many called Christiāns, dwelling in y^e body
of Christian realms, do to their Christian
breth^r. Few are those maisters y^e tender
not their beasts more then their seruants,
few are the Landlords that regarde not y^e
goods more then men, as y^e oppressing of y^e
pooze, by rackinges of rentes, by excessive
fines, by extraordinary paiments, gnaw-
ing from the bread gottē with painful
hands, before it can come into y^e childrens
bellies, and the vnharbouring of the har-
bourlesse, when they haue scraped them to
the bones doth witnesse, and the cry of the
same doth come to the ears of the Lord of
hosts, by the pitiful cōplaints of men, wo-
men, and children. widowes & Orphans,
yea, the fatherlesse infantēs are driuen to
wayle, because that mercilesse Landlords
craue the goods & haue no compassion vpon
christians. To be short, few are those
ministers y^e care more for the soules, then
for the stipēds and tithes, as the couetous
heap,

A fruitefull and

heaping vp of many benefices together, the number of none residentes, y rarelesse setting ouer of soules, to iourney men and hirelings that wil serue best chepe, y græ. by scraping for tithes, y seldome preching, yea many great Rabbyns which would be, counted ioly preachers, will preach no oftener then shame law, or iniunction compell thē. Yea some that should spur others forward, may be presētēd in their seuerall charges for default of their quarter Sermons. This testifieth y they seeke not the soules but the goodes. Thus in these fewe wordes we see y course of the world in general, which is to be cōdemned by this example of the king of Sodom, & I feare it wil not be amended til God consume vs & our corruptions with fier, as he did y Sodomites. The time is past, the answer of Abram I deferre to the 4. day of this wāke. Let vs pray that we may profit by that we haue now heard.

FINIS.



